561 Soon after the *endungore* ceremony, the elders take three or four of their charges to visit the " medicine man." They take with them three or four new gourds as presents for the " medicine man," who is called *ol-oiboni*. They must also take with them the bark and root of a tree called *imokompora*. I have not been able to identify the tree; [824] it is said to be scarce and is not found in the Loitokitok area. The root and bark are ground to powder and used to make a medicine named *emasho sirua*, an ingredient used in the preparation of a wide variety of charms. The elders inform the " medicine-man " that they have broken the fire-stick and present the boys to him and say " *Ol piron lang ellr, kiva nalo* "—" This is our fire-stick, we are one."

561 On their return home the boys' leaders seek one of their number
624 to appoint as their spokesman called *Ol ai gurenani*. They make no special efforts but during the many debates, to which they devote
● [537] much time, they note those who show special ability; but ability to speak well is not in itself sufficient; there are other considerations of far greater importance.

There are certain families whose sons must not be chosen for they would certainly die if elected; again, the counsel of other families has an evil reputation and must be avoided. Nor would it do to select a spokesman from the *Endipagi* or medicine-man section or from the clans reputed to be unlucky.

The ideal *l'aigurenani* is one born of Masai parents in Masai country of a family from which *l'aigurenak* of former age-groups have been chosen. He should be wealthy if possible and a member of a lucky clan, must be energetic, not given to favouritism, and known to be fond of his tribe. That he should be an outstandingly good speaker matters not, provided that he satisfies the other conditions. It is said that his efficiency in debate will improve after he is appointed.

The names of possible candidates are submitted to the *il-piron* elders for consideration; the elders do not actually select a boy but prevent any unwise choice being made. The responsibility of making a choice rests with the boys themselves. It is particularly a matter [554] for the leading boys of whom there are probably several by this time. They are called *ingopior*, and are those who have shown ability and strength of character during the many debates already held.

Usually a *l'aigurenari* is chosen from among these *ingopior*. They discuss the matter secretly amongst themselves sending off one of their number on some pretext in order to be able to discuss him freely. When a decision is made the boys call some of the *il-piron* elders and send for the boy chosen. When he comes the *ingopior* say to him: " *Iye kintas ol'aguenani* "—We make you our *aiguenani*. If he

[Warrior Kraal]

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/96 cont./
ol dimmigomoni (3).

3. *Pappea capensis*.

which have a strong stimulating effect. The rest of the meat, roasted at an open fire, is then eaten by each ol gilei in common, and, to be sure, at a morning and an evening meal. The head of cattle is furnished in turn by the participants or their fathers.

The longest forest meal takes place as a rule in the month kipli. Since the pasture is poor then, the livestock gives so little milk that the warriors sometimes live for a whole month on almost only meat.

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At the head of the warriors of a kraal stands the speaker (ol aigwenani or ol aiokani). The badge of his office is an especially beautifully worked club or rhinoceros horn (4)

> 4. The straight horn of a species of Rhinoceros bicornis not yet described to my knowledge, which the author found at the beginning of 1896 in the steppe southeast of Kilimandscharo, is especially popular for making these clubs. The horns of this species (or variety) differ from those of the ones described thus far by the fact that they are quite straight and in cross-section never round, but rather so strongly compressed laterally that they appear sword-shaped; the front horn is often shorter than the back one.

or ebony wood. It is swung like a baton in connection with the speeches accompanied by numerous gestures, in order to give emphasis to individual words. This is also achieved in the manner of speaking, by the fact that one pronounces the emphasized words long drawn out and repeats the emphasized sentence several times. The speech to a larger gathering is always delivered very loudly and vigorously. While the listeners squat on the ground, the orator
[316] stands erect, his glance directed alternately toward one or the other of the chief persons among the listeners. What the orator lacks in logic he tries to make up for by verbosity, dialectic, and higher pitch in tone. The members of the audience often give the impression of rapt attention, their glance is almost continually directed at the one

[Warrior Kraal]

/86 cont./

701 speaking, yet their facial expression usually remains unchanging,
• 537 neither agreement nor difference of opinion may be read into it. The orator is not interrupted any more than he is forced to become silent by the restlessness of the listeners. Each one is allowed to deliver his speech unhindered to the end. We have here the simple flowing speech, in contrast to the dialogue type of the Negroes, where another respected man stands or squats opposite the speaker and at every punctuation pause, at every comma of the speech given jerkily in choppy sentences, makes known by an unbelievably stupid-sounding, more or less grunting ĕ, ĕ̀, or hm that he has understood the words spoken. The task of the speaker consists chiefly of arousing, by means of a feigned friendship with the chiefs of livestock-rich peoples, in the latter a blind confidence in the Masai, /87/ which
701 will facilitate for the latter a sudden, predatory attack. Moreover,
726 he constantly keeps himself informed through spies (often old women and a couple of boys) about all the questions of importance for the success of a war expedition, for example, concerning the strength of the opponent, whether he perhaps, for example, might be especially suspicious, where and how one might most easily take him by surprise, where the most livestock might be, where they pasture,
701 where they may at night, where the fewest warriors live, etc. The
554 speaker himself need not be a brave warrior: rather, cunning, deception, guile are the characteristics that qualify him for the political aspect of his office.

692 Another task is the administration of justice incumbent upon him: he is the deciding judge in civil and penal matters for the warriors of his kraal.

701 A leading role among the warriors is played, furthermore, by
554 the ol oiboh (1)

1. Sing. ol oibon.

(= the bulls), of whom there are five or six in every kraal and who gain their position by courage and bravery in war, as well as by superior physical strength. They are the leaders in battle. As a
714 sign of their rank they wear, in dancing and in hand-to-hand
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